





## Baptist Record

J. B. GAMBLE, JR., Editor.  
GEO. WILKINSON, Editor.

CLINTON, MISS.  
Thursday, April 2, 1885.

## Editorial.

Receipts—Hereafter, subscribers will find their receipt folded in their paper. Please preserve it for reference.

### NOTES AND COMMENTS.

Mexicans are natural Baptists. As the negro said, they are not learned enough to explain the Scriptures away.—W. D. POWELL, Saltillo, Mexico.

"I think pastors should attend to the reading of their members." This saying of our best pastors and some no more apt affords to neglect the reading of his people.

We acknowledge an invitation from Dr. A. G. Pierce, to attend the commencement exercises of the medical class of the Tulane University, New Orleans, April 1st, 1885.

We acknowledge an invitation from pastor Miller, of Grenada, to help organize some deacons at Duck Hill on last Sunday. We were sorry to be unable to attend. Mr. Johnson was expected to assist.

While it seems difficult to extend the circulation of the paper in these very stringent times, yet we do hope to induce all the old subscribers to renew.—J. A. WALKER, La. Brother Walker will work to this end with every pastor in the State.

We see from the Recorder, that the city of Louisville has determined to lose the gambling houses. They have grown tired of waiting for the State authorities, and will take the matter in their own hands. May this example be followed in all our cities.

Rev. Dr. Hepburn, a Presbyterian missionary in Japan, says that if the foreign missionaries were all expelled from that country, the work of evangelization would be carried on by the native converts.—CHRISTIAN EXPOSITOR, Japan is an exceptionally promising missionary field.

Brother R. L. Allen preached for us yesterday at Antioch, and in hearing him, we were reminded that our money was not spent in vain. Already the interest is more than the principal.—W. R. CARTER, Mansfield, La. Brother Allen is having a good time with his "Armed Associates."

Elder Wm. Thigpen, of Lake Como, could, and would accept the views of Brother Henderson as to heavenly relations, if it did not seem to do away with the resurrection. Will not Brother Henderson give us an article on the resurrection as it stands related to his theory? Do so, brother.

Is it not wonderful that more people in Mexico wish to hear Baptists preach and desire baptism than our missionaries can possibly visit? What a call on us to increase our force. Brother Powell will come to Mississippi to talk to us about God's dealing with the Mexicans, soon.

Our ladies are educating a girl in Mexico, and our Sunday-school is educating a boy in Africa. The membership of our church since the roll has been revised is five hundred and seventy-five; Sunday-school, three hundred and seventy-five; Mission Sunday-school, one hundred and thirty-five.

We give this week a lecture by Brother Melvin, which will be the first chapter in his coming book. It deals with a question of vital importance and is appropriate to Baptists as well as others. Indeed, a partisan spirit is worse among Baptists than others, because it is so contrary to the truth which we hold.

We heard a fine sermon from Dr. Landrum, of New Orleans, the other Sunday. His theme was, "Heaven." His sermon set forth exactly our convictions on this interesting theme. The Dr. seldom preaches to so many Mississippians as he did that day. There were at least a dozen Chitanotes in his audience, besides brethren from all over the State.

We were glad to note that Mississippi is not behind in her exhibit at the World's Exposition. We rejoice at this for two reasons: First, it tends to cultivate State pride, which our people need. It would have our people feel that it is an honor to be of a great State like Mississippi. Again, a proper exhibit of our resources will lead to Northern and Western emigration to this State, which is much to be desired.

Dr. James P. Boyce, in the Recorder, makes an earnest appeal to the brethren who have given their notes to the Theological Seminary at Louisville, to redeem their pledges. On account of the failure to do so, the buildings so long contemplated, cannot be put up as yet. If any one of our readers has an unredeemed pledge of this kind, let him help this great and good work by paying at once.

Brother Carter, of Meridian, has a little son of five or six years, who gave expression to "quite an original idea the other day." His little sister was immersed by her pastor on quite a cold day. The little fellow watched the proceedings, and when they were finished he said: "I think that when I want to join the church, I will do so by letter." Older heads than his are influenced by this idea of convenience.

Pastor Gray commenced a prayer-meeting to be held every night this week.

Brother J. R. Jackson has moved to Bay St. Louis. Correspondents please take notice.

Persons visiting the Exposition, find a home at 222 St. Joseph street, with Brother Crane.

Prof. Johnson, the excellent teacher in the Hopewell neighborhood, died last week. He was a good worker in the vineyard.

We had a call from pastor Leavelle, of Natchez, last week. He thinks there are many signs of blessing in Natchez.

Brother Lumbly writes encouragingly in regard to his work at Edinburg. He also rejoices in the advent of a fine boy.

Louisiana Baptists may congratulate themselves on the coming of Brother Penick to Shreveport. He has a noble record of work well done.

On Sunday last, Brother Pettigrew preached two excellent sermons in the College Chapel. The sermon in the morning was preached in the presence of a large number of Missionary Inquiry.

Sister Sanford has arrived at Blue Mountain, and will remain in Mississippi till about the first of July. We have a letter, which came too late for this week, but will appear next week.

An old brother down the country has discovered that those who try generally do more than those who do not try. Now, that being true, suppose we all try a while to do our duty.

President W. T. Lowrey will take charge of his father's churches, Blue Mountain and Ripley. He says he finds the work hard but hopeful, and he desires nothing more.

The Junior and family spent a week at the Exposition. We stopped with Brother Freeman. His house was crowded all the while. Mrs. Freeman is hard to excel as a housekeeper, and visitors would do well to stop with her.

Elder E. W. Spencer writes from Baton Rouge that he is there to stay, if God will, that he is poor, but that he and wife are willing to live on little. Let all who love the cause pray for Baton Rouge. We will be mindful of your requests, Brother Spencer.

Mrs. Capel, the English Catholic lecturer, says: "The enshrining of woman in her representative church, the Virgin, was the last point added by the Church, who made her the moral superior of man, who was but little lower than the angels." Added by the church, yes, that is it. "The church" keeps on adding to God's word.

We spent last Sabbath with Pastor Lomax, at Hopewell, Strong River Association, and preached in the country church, with a beautiful house, which the sisters have recently rearranged. There are some choice spirits in the ladies' missionary society, and they are doing a good work. To visit such a church makes it hard to resist the desire to be a country pastor.

Sister J. P. Moore is doing an excellent work among the colored people in Louisiana in many ways, teaching them to give, among the rest. Before us is a report of contributions from a large number of churches which had never contributed to missions before—did not even know that vast numbers of the race had not yet heard the Gospel. God bless Sister Moore and all those who labor among the colored people.

Some time ago we were conversing with a Methodist elder, when he made this remark, that it was a matter of great wonder to him that Baptists, with their freedom of government and thought, should yet preserve such unanimity of faith in doctrine. We modestly suggested that it was because they taught the truth. Really, it is not a strong argument in their favor, that out of so much diversity there should be so much unity.

We clip the following from the Gleaner: "Our brother had done so much for the Gleaner, that we did not cut him off at Christmas, because we felt we owed him something. He contrived this to mean, that we were trying to force the paper on him so as to get the advanced deferred prices, \$1.75 or \$2.00. In a rage of anger he writes us to stop his paper, and also another he had sent. Such is an editor's life." Human nature must be the same everywhere.

We made quite a novel contract not long since with a good brother. The times were getting so tight that he must drop the Record. We made this proposition, which was accepted; that he would put by one-third of all the tobacco he bought for his use, and at the end of the year, send it in, and we would credit him with a year's subscription to the Record. We expect to get about three dollars worth of tobacco. Now brethren, all over the State, won't you at least value us as highly as you do your tobacco. If we had all the money that is spent for this hurtful weed, by our own good brethren, we could not only run our paper, but quadruple our contributions to all benevolent purposes.

### MIRACULOUS CURES.

A miracle is something done by divine power out of the ordinary way. A miraculous cure would be a cure effected by divine power out of the ordinary course of healing. The healing of the withered arm, in the gospel narrative, was a miraculous cure. Are there any such cures now-a-days? Do the scriptures authorize us to hope for such healings?

We recently met Miss Jennie Smith, of Connecticut, we believe, in New Orleans, and heard her relate circumstantially how she was healed by divine power in answer to believing prayer. Miss Smith seems to be a person of devout spirit and excellent common-sense. Her narrative had all the marks of genuineness. We make no effort to reproduce it in detail, but only state the essential points.

When quite young, she had an attack of fever, which so prostrated her, that she was in bed six months. When she recovered, she had to learn to walk. Then she was in bed eighteen months at another time, and had to learn to walk. This was followed by an attack of spinal disease, which kept her prostrated sixteen years. During that time, she was a great sufferer. Her right lower limb was so afflicted with nervous convulsions, that, after trying many ways to confine it, the physician found it necessary to amputate it, which she did. During all this time, she was under strong religious feelings, and she was often carried on her couch to talk to the people about their souls. At last, she grew so bad that she was placed in a hospital, in Philadelphia, for treatment. Her physician was a devoted Baptist. She finally reached the point when she could not hold her head up when she was raised from the pillow. All the time, she was anxious to get well, but, at last, hoped for, and she wished to die rather than live in that terrible state of suffering. Meantime, Christian friends kept writing to her that they were praying for her recovery. She came to the point where she was willing to live and suffer, if God chose to glorify himself that way.

One evening a number of friends came to spend a season with her. They had prayer and religious conversation. The subject of her healing came up for remark. Then she said, as never before, the importance of unity in prayer forced itself on her mind. With a new feeling in her heart, she said: "The time has come to settle this matter. Who here have faith to stay and pray for me? Let all the others retire." Some ten or eleven remained. First, she composed herself and mentally consecrated her members to Christ's service separately; her brain, her body, her feet. When she came to her feet, she was overwhelmed with the fear that, if she were restored, she might walk in paths which would separate her from fellowship with Christ, and she felt that she would suffer anything rather than that.

Then there were brief, simple prayers, and the quotation of appropriate passages of scripture. Presently she felt a current of life roll through her whole being, beginning at her head and flowing down and out to the extremities. She raised herself; some one removed the obstructions about her feet, she stood up, stepped forward, knelt down and worshipped God. Then rose and walked about the room. She was healed every whit. The dead limb was as the other, and she took her bed no more.

This was the story, told with such feeling as one would be supposed to have who had passed through such an experience. Our heart was deeply touched by what we heard, and the question came, "Are there not possibilities of faith beyond what most of us have thought?" God help us to reverently ponder the question.

It is proposed, by leading citizens of Hinds county, to hold a meeting in Raymond, on the 11th inst., for the purpose of organizing a county fair. The fair is to be a work of education to be restored for many years to the prosperity of many sections of the county. There must be line upon line, precept upon precept, before the masses will see their duty. And what we say of Tennessee applies to many places not so far away.

All this is written to do good. It ought to do good, for it is the truth. It is no use now to criminate or recriminate. A serious duty is before us, and we ought not to close our eyes to the real troubles, or refuse to apply the remedies. May God help the brethren in Tennessee, and fulfill all their desires for good.

### TENNESSEE AFFAIRS.

We are taken to account by the Recorder for these words: "The causes of stagnation in Tennessee are deeper than mere questions of organization. We could point them out, but our Tennessee exchanges would not take it kindly."

"There it is again," exclaims the Recorder. We do protest that for our Tennessee brethren we have only love and the best of good wishes. What we have written, from time to time, has been to provoke them to profitable reflection, and to turn their eyes in the direction of their real troubles. Nor have we said more than our brethren of the Tennessee press. The severest arraignment of Tennessee

we ever saw was in "The Baptist" some years since, by one of the editors, Dr. Hendricks. Not much less severe is the following from the Recorder:

In some sections of the country within our knowledge, our Baptist cause is losing its vitality. The houses of worship are in need of repair, and in an unkempt condition. The monthly meetings are not recognized by the people, and many of the members take no more notice of them than they would of the meeting of some society in no interest. The long rows of vacant seats on Sunday are a sad contrast to the crowds of years ago, were accustomed to fill the house, even to overflowing. The business meetings of the church are mere forms, and the communion service is an empty, lifeless ceremony. So generally is the spirit of death settled down upon some sections of the country, that the Association lives only in name. Many of the churches do not represent, and those who attend the meeting are in so great a hurry that they break up the meeting in a little for yourself. Think of this! Twenty years, and our congregations, your revivals, your church activity, then, with the present. Ah! how such a explanation makes the heart of the faithful man of God to sink within him! Decay is stamped upon every department of church work, and no prophetic eye is needed to see the utter failure of our cause in the near future, unless we shake off the blasting spirit.

Now, we never said anything as bad as that of Tennessee; that utter failure of the Baptist cause would ensue, unless there is a change. We suppose they would worry along after a sort, as they have been doing. It would be sheer hardihood to deny that something very bad is the matter in Tennessee; and we believe the trouble can be pointed out. It is not in Landmarkism, *per se*. It would be folly to suppose that the recognition of Pedobaptist ministers would help missions. There are several troubles. Some of them Brother Mathis pointed out last week; but he did not, in our judgment, mention the bottom difficulty. We know that for a generation, Tennessee Baptists, a 4 others in the South-west, as well, have been trained in a sort of denominational pugilism. Doctrinal discussions overshadowed everything. And not a few of these discussions were calculated to sow the seeds of discord among brethren. The country, to a large extent, was so divided and antagonistic, and the harvest of course, had to come. The spiritual in religion was subordinate to the dogmatical, as if the world could fall in love with a mere fleshless doctrinal skeleton. In short, a controversial mania prevailed widely and long. Now, we are not guessing at this. We know that what we write is the truth, and as certain as we live, no man or people can live in such an atmosphere for any length of time, and not be spiritually hurt by it. It will dry and parch the spiritual vineyard, as if a simoon had passed over it. It is a blight and a mildew on the churches. Brother Robertson, this is the blasting spirit which has brought Tennessee so low. It has been felt in more places than Tennessee.

What is the remedy? It is to adjourn little questions till after the millennium, to lift up a voice for practice, as well as doctrine, to thrash those sleeping, super-sound churches with the rod of God's truth till they awake to duty. Let the papers of the State tender the commission into the ears of the Baptist hosts unceasingly, and let the men who are wise to see what Israel should do, unite in a great purpose to bring about a change. It is altogether unprofitable to undertake to please men who are best pleased by doing nothing.

We do not like the division into educated and uneducated classes. The difference is not in kind but only in degree. It is impossible for many to obtain those early advantages, but they have done the best they could under the circumstances. We have met few, if any, who did not deplore the fact that they did not enjoy these privileges. We have read about the man who rejoiced in his ignorance, but have, perhaps, the first goodman to meet who did so. We have not met the man of whom the following story is told: He was a Methodist preacher attending conference. He had just finished a speech in which he had thanked the Lord that he did not belong to that class who had been inside of a school room, more especially the college. The bishop said, "Did I understand the brother to say that he thanked the Lord for his ignorance? If so, I have only this to say, the brother has much to be thankful for."

### THE JUNIOR ABROAD.

We spent several days recently in Kosciusko and the surrounding country. Bro. V. H. Nelson is pastor of the Baptist Church at K. He retired for some time from the public ministry because of his throat, but under the skillful treatment of Dr. Clark, a young physician of that place, he feels so far restored as to resume his public labors. He preaches also at Sallis and a church in the country. His field is inviting and he

seems enthusiastic in his work. The brethren at K. we think, have a "mind to work." Deacon Brown is an excellent aid to a pastor. He will take subscriptions for the Record. We find the Star still emitting its rays of light and wit. The Star is a staunch temperance paper and should receive the patronage of all good men in Attala and the surrounding country. Brother Nelson on account of his ministerial work has turned over the active work of the paper to our young friend and former pupil, John Anderson. There are few young men who excel John either in quickness or in capacity for steady work and we feel sure that he will not stop short of success.

Bro. Mathis lives here and preaches to churches in the country. The best proof of a man's efficiency is to look at his work with his churches; measured by this standard, we have decided he is a good workman.

### VOCKANOOKANY CHURCH.

We visited and found here some of our old schoolmates. We found there some fifteen Baptist families and left the Record in about twelve. This speaks well for their general intelligence and Christian activity. Bro. J. C. Foster is their pastor; he has a right to be a happy man.

### NEW HOPE.

Bro. Dickson Wilson is pastor. His people speak well of him, and though our stay was short with them we met some excellent brethren. Bro. Wilson is a son of Eld. J. F. Wilson.

### SPRING RIDGE.

Here we spent Saturday and Sunday with Bro. J. F. Wilson. Bro. W. is the pastor among the Baptists in that part of the country. A man of strong common sense and fine native intellect. He has for years yielded a mighty influence in his field of labor. He baptized last year in his own churches about 54, and some years twice that number. This does not include his labor with other pastors. He has immersed during his ministry over 1,500 candidates. He is moderator of Kosciusko Association. With limited educational advantages he has accomplished a noble work for the Master. He is often pointed at in this country as an evidence that education is of no consequence, but it is manifestly unfair to base an argument on cases like this. In the past place, though perhaps not systematic, yet a close student, Bro. W. has evidently been, and again, few men with the same advantages would have done half as well. There is much to be allowed for native talent. On the other hand when brethren send us at Clinton a piece of pot metal to put in a cutting condition, and he comes back with more brass than brass, or with more knowledge than wisdom, don't lay it to the charge of ministerial education. Send us razor material and we guarantee they will cut. If one will only open his eyes he will find them in this very State, and they do cut.

While on this point, we would like to say that we think many remarks made in our public assemblies and elsewhere by the friends of ministerial education are very unwise, and often hurtful. Our uneducated brethren, naturally sensitive on those points, construe them as cuts and are hurt. We allude to such expressions as this, comparing the educated brother to a cannon and the uneducated to a derring-dog. Some derring-dogs carry forced balls and do wonderful execution. If there are any class of men we feel like pulling off our hat to, it is the pioneer Baptist preachers. Men who have endured much hardship, and have blazed and cleared out the way for others to follow. The Master knows this to be a great place.

We do not like the division into educated and uneducated classes. The difference is not in kind but only in degree. It is impossible for many to obtain those early advantages, but they have done the best they could under the circumstances. We have met few, if any, who did not deplore the fact that they did not enjoy these privileges. We have read about the man who rejoiced in his ignorance, but have, perhaps, the first goodman to meet who did so. We have not met the man of whom the following story is told: He was a Methodist preacher attending conference. He had just finished a speech in which he had thanked the Lord that he did not belong to that class who had been inside of a school room, more especially the college. The bishop said, "Did I understand the brother to say that he thanked the Lord for his ignorance? If so, I have only this to say, the brother has much to be thankful for."

### SALLIS.

We spent a day or more with our most excellent brother, Dr. Sallis. He is a man very much to our liking. Kind, energetic and zealous in Christian work. This

is really a strong church, and hardly appreciate their own strength.

Bro. Colborn served them before he went to Vicksburg. He understood how to develop a church, and wherever he goes, we expect his people to grow stronger and better. Altogether we were much pleased with the brethren of Kosciusko Association. This is a strong Baptist country. Attala has about 80 Baptist churches.

We lately visited two of Bro. Masons churches.

### EDWARDS.

We find the brethren here much pleased with their pastor, and in a better working condition than they have been for some time. Edwards, though not large, is quite a business point, and we hope that the Lord's blessing will be upon this people.

### TERRY.

The church here is much encouraged. We served this people once, and we know that although not strong in numbers they are pure gold. The church on Sunday boasted of her lady members. In every place we found that the "good women not a few" are the strength of our churches. This church has lost one of its brightest members by the marriage and removal of Miss Fannie Halbert. They have adopted the monthly installment plan of paying their pastor and are delighted with it.

## Communications.

### Notes.

The Gulf Coast Baptist Association will meet with the church in Biloxi, on Friday before the third Sunday in April. Those who intend to visit the meeting, will please send their names to Mrs. S. T. Elder, Biloxi, Mississippi, that homes may be provided for them. O. D. BOWEN.

### State Mission Work.

I have just closed my list of appointments in the Union and Strong River Associations. The weather was so unfavorable that my congregations were small. The few people I saw were willing to help. At the last meeting of the Union, a resolution was passed recommending the churches to organize the work and take it up by quarters. This, some of the churches are doing with promising results. I believe through the efforts of Brother Sibley, who was appointed to look after missions, and the preachers of the Association, the pledges will be redeemed. In some of them, I trebled the pledges. I think Strong River will redeem, and more too.

Arranged to be at East Fort church, Mississippi Association, on the fifth Sunday just past. Started, but the rain hindered. On my return, I stopped with Bro. Spores in Jackson. It was State mission collection day and the third Sunday since the first of January. We had a good hearing and made a good start for one hundred dollars for State missions. Brother Spores thinks it will reach that amount, and no trouble to get it. It is the result of missionary conviction based on Bible teaching, carried into effect by a well organized system. The system embraces all of our leading objects. I do not know a church more thoroughly committed to system than this, in which there are fewer members who do not contribute. There is scarcely a member that does not contribute. In fact, they have a member or more that the church sometimes has to assist, and yet, those feel it to be their duty to give back a part of it to the Lord. There are evidences of spirit and life here—I should expect a blessing from God on them.

The first quarter of the year has closed, and the last quarter of the Conventional year begins. Thousands in our bounds have not done anything. Many pastors have made no effort in their churches for State missions. Church members, preachers, have you put it off as the last thing before the Convention meets? If so, as there is a willing mind as Paul said, "let there be the doing of it." I need not say again that our necessities are great, that we are much behind, and that we are in consequence of the continued unfavorable weather, I know not what to say to you, brethren, money is scarce, I know, and yet so small is the amount needed, that I know you have it, and could give it without sacrifice even. Please settle the matter with Him who gave his life for these and report the result. Please remit at once all you have in hand, and as rapidly as you collect. Every dollar counts just now.

### L. BALL.

### Was It Right?

The church at this place had an unusual call made upon it this week, and it acted in a way that may not seem right at first glance and we desire an expression of opinion from any who may feel inclined to speak.

The circumstances are as follows: William Melton was indicted for the murder here for murder, and was arrested, tried, convicted, and sentenced to be hanged on the 10th of April.

Last Friday he sent for our pastor, Elder S. C. Lee, who called on him in the jail, and in a lengthy conversation of a Scriptural nature, expressed his desire to join the church. The next day being our regular conference day, Brother Lee submitted the request to the church, and a committee of nine leading members was appointed to visit him and talk with him upon his experience of grace, and to inquire generally as to his fitness to become a member of the

church and to report upon the propriety of receiving him. The committee called on him in the jail Sunday morning, and closely examined him on all topics likely to be inquired about under the peculiar circumstances, and taking his statements as true (and he gave every evidence of sincerity), he had been converted since his imprisonment, was truly penitent, sound in faith and desired to be baptized and join the church. The committee, after careful and dispassionate deliberation, out of his presence, reported to the church, in writing, what had been done, stating his experience at length and recommending that he be received. The church in a full meeting, discussed the report, and the question of receiving him in all its bearings, fully and prayerfully, and decided by a unanimous vote to receive him into its full fellowship. There was one strange feature in that meeting worthy of note here. The leading attorney who had been employed to assist the State's attorney in prosecuting him—the clerk and his deputy who had drawn and empaneled the jury that tried him—one of Melton's own counsel who had defended him, and the sheriff who had allowed him to Western Texas and arrested him, and who will have to execute him, were all present, and, being members of the church, took part in the deliberations and voted for his reception. As soon as the necessary arrangements could be made, he was baptized by the pastor, in the jail, in the presence of a great many members of the church, who gave him the hand of church and Christian fellowship. In the discussion of the question in the church before action was taken, the following things were treated as conceded by all.

1st. The justice of his trial and conviction.

2nd. The church believed his declaration of faith and conversion since he committed the crime.

3rd. That the church could not allow him to be baptized, nor order it, without receiving him into its full fellowship.

4th. That the pastor would not baptize him without the church's authority.

Now, did we do right in the light of the Holy Writ?

W. R. RETLAND, Farmer, L. L. March 27th.

We think the course of the pastor and church eminently right, and consistent with Scripture teaching. The gospel is for the chief of sinners, and the church, in the discharge of her trust must preach to every creature and baptize such as believe. And this without respect to social standing.—Eus.

### From Smith County.

As you have asked me to give you some of the news from this part of our beloved Zion, I now avail myself of the opportunity to write, not that I feel myself able, or that I know of anything that would interest the many readers of the Record, but by mingling ourselves together in personal conversation, or public communication, we learn more of each other, and of the cause that every true Baptist so dearly loves. The cause of Christ, in these parts, is what might be called in a prosperous condition. Most of the churches are in peace, and it seems that they are awakening themselves to a greater diligence of duty. I have in charge, this year, six churches, and have been doing my best to tell them that Jesus suffered and rose from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, and that these things are committed to us, hence, we should not only feel it a duty to assist in spreading the good news of salvation, but should deem it a great privilege. I am thankful to state that I am not leading anti-missionary people. While the churches do comparatively little, yet, I have found them willing, at all times, when a call was made, to give some. I feel that the time is not far in the future when our people will be more liberal than even now to help in disseminating the truth as it is in God's word. I am of the opinion that a great deal of negligence on the part of churches is caused by pastors not being energetic enough in laying the cause of Christ before them. Surely, there is not a Baptist in this section who has had a knowledge of it for the last thirty years, who has not been called to witness the word "thine" in the Bible. This illustration is a warning, in the wrong direction, but I shall close with two, showing the enthusiasm of young converts acting in the right direction.

All the girls from ten to fifteen years of age, organized a Missionary Society. When the treasurer reported \$5.00 on hand from fees, the members thought it time to make an investment. A very poor old blind woman was suggested as a worthy object. Money in hand, they went to the coal office and ordered a hand-car load of coal, and to the grocery spent the rest of their funds for coffee, sugar, meat and the like, and hastened away to a dingy, dirty hotel near the railroad. They carried in their store, and, in coming out, saw the man dump the coal at the gate. They couldn't get him to carry it in, and, as they had spent all their money, they were but a few moments in deciding what to do. Laying aside gloves and wraps, they set hands to work, and in a little over an hour, the coal was all piled up, and the happy band of little Christian workers from the squalid home of the grateful old blind woman.

The courage of a little boy, eleven years old, will close the list. Matt gave his heart to the Savior, and a few nights afterwards was baptized. Now, the trial of his faith would begin a school next year, for the boys all knew what had occurred at the "big meeting," and, as their custom was, they

count of old age and feeble health, and the disorientation of Elder J. P. Johnston, Isaac Anderson and John Williams. These were employed by the Gen. Association, and sent down near the coast. Elder Wilson West once resided in this county, and is now preaching under direction of the Association, but feel that the time is near at hand, almost now, when our churches and pastors will not be pressed for preaching. The Lord is raising up several young ministers in our country, and the most of them are making every edge cut that will. May the cause of our Lord grow and flourish throughout the whole land, and our country is my prayer. I have written what has come under my personal knowledge.

L. J. CARMAN, Burns, Miss., March 27th.

Write another good news letter.—Eus.

### Knoxville, Tenn.

I have already given you the visible results of our six weeks meeting—104 added to the church, eighty-six by baptism, eighteen by letter; others expected and the church greatly revived. I wish to write you now a few incidents of our meeting, some of which I believe are worth recording. One occurred which demonstrated to me the infirmity of the human mind. A sweet little girl, nine years old, who has been brought up in the Sunday-school, professed hope in Jesus. Although so young, she gave satisfactory evidence of the work of grace in her young heart as others did who were much older. She understood clearly the plan of salvation, and said she knew she was a sinner, but she went to Jesus, confessed her sins and he forgave them all. I asked her if she now thinks about the Savior any time except when she says her prayers at home. "O, yes, sir, I think of him a heap of times at home, and at school, and when I'm playing and when I'm walking on the street." I always assumed that children who wished to join the church must speak to me before they offered themselves for membership. A boy in his fourteenth year, told me that he wanted to join the church. He lives in the suburbs of the city, has been to Sunday-school only a few times, he has very poor parents, and is a boy of good sense. Our public schools are graded from 1st to 10th. He has recently entered school. "Well, Frank, why do you want to join the church? Speak right out and let me know your reason." "My reason," he answered, "with much devotion to himself, 'because I believe in God.' " "Well, Frank, do you ever pray any?" "No, sir, I'm only in the first grade and have not learned how to."

I gave him all the time I could spare in teaching him what he might have learned at Sunday-school. After waiting several days, as I expected, he decided that he "didn't want to join."

I now give several incidents to show in what different ways enthusiasm will lead different people. A band of brethren and sisters became revived and then, as usual, took the line of passion for souls. A young woman had cultivated their attention by her deep penitence and her protracted heart-struggle; so they invited her to remain after the afternoon service for the prayer and instruction. They remained with her till the evening service began at 7:30, and as she seemed inclined to stay, they were joined by others, and remained in church until 12 o'clock, singing, reading, praying and preaching—though there was no minister with them. Next day, while at home, the blessing of pardon came, and these faithful Christians feel amply rewarded for all their labor and sacrifice.

But a revived sister did not lead all Christians into the same blessed faith. Two young ladies, over eighteen, whose hearts, I supposed, were full of new interest for the perishing, attended every service, and encouraged me by their presence. They lingered after the congregation had left and I suspected they wished to tell me of some love-story. I had been awakened or convicted. With much anxiety one asked me, when I came to where they were: "Won't you, please, tell me which is the longest verse in the Bible." I told her that I knew which was the shortest verse, and it might be of more benefit to her than the longest. The other was very soothed to know where the word "thine" was used in the Bible. This illustration is a warning, in the wrong direction, but I shall close with two, showing the enthusiasm of young converts acting in the right direction.

All the girls from ten to fifteen years of age, organized a Missionary Society. When the treasurer reported \$5.00 on hand from fees, the members thought it time to make an investment. A very poor old blind woman was suggested as a worthy object. Money in hand, they went to the coal office and ordered a hand-car load of coal, and to the grocery spent the rest of their funds for coffee, sugar, meat and the like, and hastened away to a dingy, dirty hotel near the railroad. They carried in their store, and, in coming out, saw the man dump the coal at the gate. They couldn't get him to carry it in, and, as they had spent all their money, they were but a few moments in deciding what to do. Laying aside gloves and wraps, they set hands to work, and in a little over an hour, the coal was all piled up, and the happy band of little Christian workers from the squalid home of the grateful old blind woman.

The courage of a little boy, eleven years old, will close the list. Matt gave his heart to the Savior, and a few nights afterwards was baptized. Now, the trial of his faith would begin a school next year, for the boys all knew what had occurred at the "big meeting," and, as their custom was, they



**ACIFIC HOUSE**  
VINCENT P. IZZA, PROPRIETOR,  
Washington Street, Vicksburg,  
convenient to Railroad Depot, Landing, Post-  
office and Express Offices and to business-  
men in time for all trains. House open all  
time. Has been renovated and refurnished  
and supplied with the best the market affords.  
Promptly and respectfully solicited. Prompt and  
friendly attention given to guests  
1415

**JOHN WEST**  
—PROPRIETOR—  
**MITE CITY HOTEL.**  
AMITE CITY, LOUISIANA.  
Rent, \$30 per month. Single meal, 50 cts  
and 20-cent.

**WEST HOUSE**  
JES. M. A. WADLINGTON, PROPRIETOR.  
**DURANT, MISS.**

lowly and Convenient to Depot.  
Recently Remodeled and Refitted.  
Conducted in first-class style.  
By Patronage kindly solicited.

**THE LOVE**  
**Wagon for \$50.**

*We are prepared to offer the pub-  
lic a first-class wagon for the above  
price. We get all our own timber,  
we all our lumber and do all our  
own work by steam power. We  
invite comparison.*

**A. J. LOVE,**  
DURANT, MISSISSIPPI.

**GRILL CITY MARBLE WORKS.**

Direct importations from Italy of Monuments,  
Tombstones, Enclosures, Statuary and all descrip-  
tions of Marble and Granite.  
Take pleasure of Informing my friends and

tions with Signor D'Amico, a special arrange-  
 ment, one of the largest establishments and stu-  
 dio of the kind in that place, where I can be  
 as busy as four hundred and fifty such works, to  
 the glory of the marble, the artistic merit, and  
 the value of each of the existing statues. The  
 dead, are unequaled, and of world-wide  
 utility, whilst prices are as low as inferior  
 work furnished by so called competitors.  
 I have on hand some four hundred elegant de-  
 signed and executed in marble, and I can be  
 pleased to let parties elsewhere who wish  
 to see them, to come to the city, or by calling  
 writing to me at the Hill City

**Marble Works,**  
 No. 36, Miss. I will guarantee a saving of  
 ten per cent, in the purchase of marble, and  
 I can insure to come up as represented,  
 and in any section of the United States, or  
 parties prefer, Mr. Clendinning will take  
 business in calling on them in person, with de-  
 tails in any section of the United States, Vir-  
 giana, Arkansas and Louisiana, and will be  
 pleased to estimate on all kinds of Marble work,  
 sent Marble-men in any section of the United

**JOHN CLENDINING,**  
 Lock Box 106, Vicksburg, Miss.

t-ly  
**MASSIVE HOUSE**  
**FOR DRUMMERS,**  
**ONE SAMPLE ROOMS FOR**  
**DRUMMERS,**  
 convenient to all Railroad Depots, Steamboat  
 Depots, and Business Locations,  
**MRS. D. B. B. FRIZZELL,**  
 Corner Washington and Veto Streets,  
**VICKSBURG, MISS.**

14-1m  
**A. L. BLANKS,**  
**PHOTOGRAPH AND ART GALLERY.**  
 Main's Building, Fifth Street, over the  
 Southern Express Office.

**CLARKSBURG, MISS.**  
 Prints in Crayon, India Ink and Oil, Life-  
 size pictures of men from life. Photographs in  
 any style. Visitors taken in all kinds of  
 other and satisfaction guaranteed.  
 Office hours 8 a. m. to 5 p. m. Gallery closed  
 Sunday.

---

**DR. B. J. JONES,**  
**DENTIST,**  
 IS PREPARED TO DO  
**FIRST-CLASS WORK**  
 and see him at his office, over Virden's  
 Store, State Street,  
**JACKSON, MISS.**

**NOTICE to PLANTERS.**

We have in stock a full supply of Belting, Iron and Hemp Packing, Machinery supplies, Pipes and Well Plantings, Brass and Steam Engine Fittings, Fan and Wind Mills, Belows, Axles, and Tools, Lubricating Oils, Stoves and Hardware, Plantation Hardware. Fire Brick and

**SMOKESTACKS and BREECING**  
—AND—  
**Plantation Works**  
Made to order promptly.

**H. B. BRUSER,**  
Vicksburg, Miss.

**Jas. B. McMillan,**  
Tin, Copper and Sheet  
Iron Worker,  
Estimating, Roofing and Repairing of all  
Kinds done. Next door to A. Virden,  
**JACKSON, MISS**

**BOARD AND LOGGING.**


Visitors to the Exposition will find neat  
ones and excellent ones, with  
**MRS. H. O. JANIN,**  
1003 N. 2nd Street, St. Louis, Mo., U. S.

**D. H. A. WHITEFIELD. ED. J. H. WHITEFIELD**  
**Pearl Nursery,**  
BRANDON, MISS.  
D. H. A. WHITEFIELD & BROTHER, Props.

Early and Late varieties of Fruit Trees,  
as, for next fall delivery. Orders solicited.  
\$2.00 per bush.

JARVIS COLLEGE, Hempstead, N. Y.  
**THE LIBERAL EDUCATION OF WOMEN,**  
with a complete College Course, School of Printing and  
Music, Astronomical Observatory, Laboratory of Chemistry  
and Physics, and a Department of Natural History, a  
museum of Art, a Library of 15,000 volumes, two  
theatrical stages, twenty-five teachers, and thoroughly  
equipped for its work. Students at present admitted to  
preparatory course. Catalogues sent on application.  
S. L. CALDWELL, D. D., U. S. President.

**PAYSON'S INDELIABLE INK.**  
No preparation and only a  
few drops required. Published  
over 60 years. Superior  
writing paper for drawing  
and professional Medical & Diploma. Sold everywhere.

  
QUILL WORKER

**NEW SYSTEM OF BEE KEEPING.**  
Every one who has a Farm or Garden can keep Bees on  
an acre with no special knowledge. I have revised my In-  
crease of Bee Management, which renders the business  
profitable. I have enriched One Hundred One Hun-  
dred Pounds Profit from sale of Bee Hives from the 1st of  
January to the 1st of May. It is the best thing you can  
do. Write for it. Address  
MR. LIZZIE E. COTTON West Chester, Mo.

**P. PUCKETT, JR. SOL. DOBSON.**

**Puckett & Dobson**  
**HOUSE,**  
17 CAROLINE STREET, NEW ORLEANS,  
elegantly Furnished Rooms, with or without  
private bath, day or month. Terms  
reasonable.

